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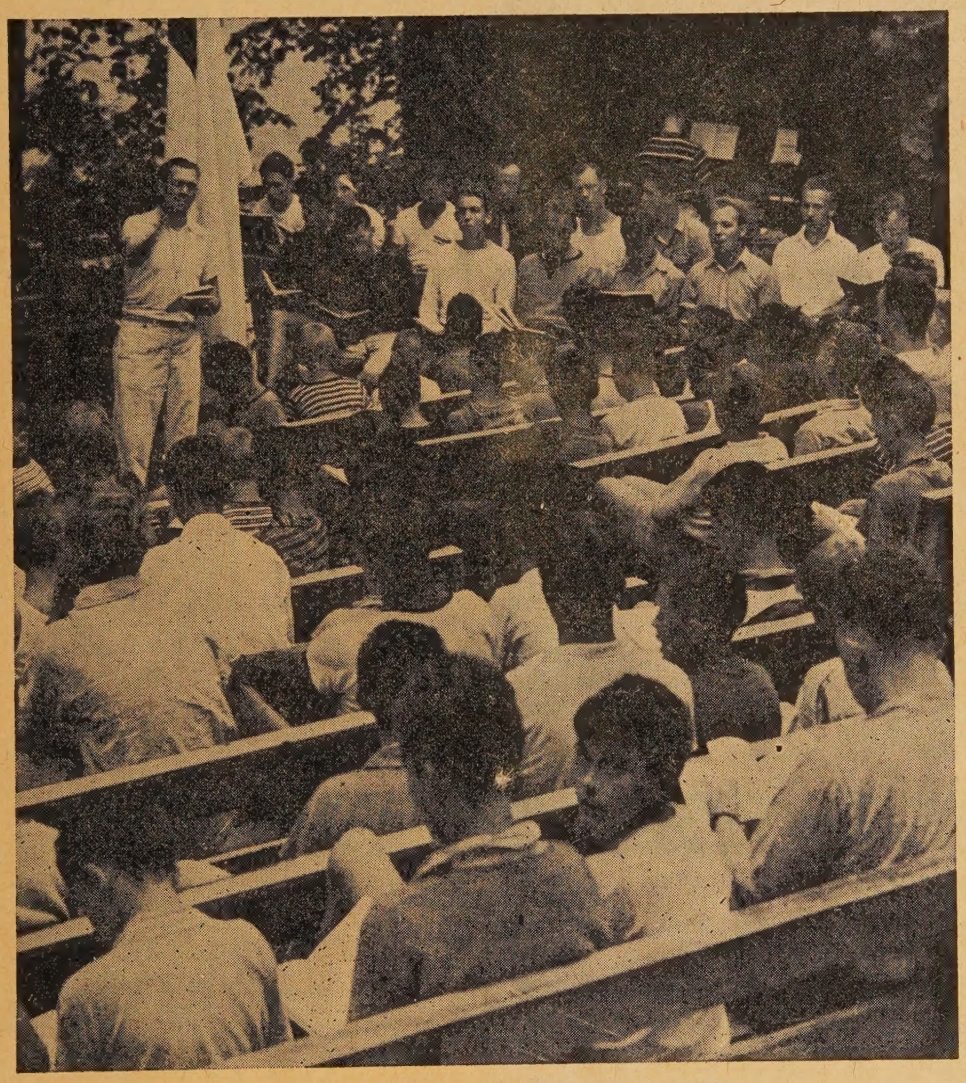
UNITED EVANGELICAL

AUGUST 15, 1948

ACTION

Voice of Evangelical Christianity in America



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UEA

Readers Say—

"Let Us Pray, but—"

To the Editor:

I deeply appreciated your editorial, "Let us Pray, but . . ." in your June 15 issue. It happens that I have expressed similar views in a recent issue of our *Calvin Forum*, the youth magazine of the Christian Reformed Church.

The members of the Ocheyedan Christian Reformed Church of which I am the pastor have generously sponsored the printing of 3,000 copies of my article for general distribution. There are elements in it of course which are specifically Reformed but I believe all evangelicals would find food for thought in the brochure.

I shall be glad to send free copies to ministers and youth leaders. The regular price is twenty cents per copy.

CLIFFORD VANDER ARK

Ocheyedan, Ia.

Be Kind to the Book!

To the Editor:

To me, respect for the Word of God should be not only a spiritual matter, a matter of the heart and soul, but an outward physical one as well. THE BOOK has always been sacred to me. During these many years that I have sold thousands of Bibles, in more than one language, I always considered that the Book itself should be given every respect and carefulness in handling.

It has long been a wonder to me why so many of our present day fundamental pastors and teachers and evangelists, (Praise the Lord, not all of them!), though their preaching be ever so sound, sometimes in their public meetings evidence such a show of disrespect and abuse of The Book that it is galling to one who believes in its entire sacredness.

They tell their hearers from pulpit and platform, holding up their Bibles to public view, that "This is the Book, the Word of God, from which we learn of God, the Saviour, spiritual life, obedience to HIM," and they say that we must respect the Book as such. Then they take hold of their Bible and **slam it down** on the lectern, with the noise of it reverberating throughout the auditorium! Where now do **they** show their respect for the Bible? Are they handling The Book in such a way that others may really see how they reverence it.

Is not the Book the physical representation of The Word? Should not they handle the Book lovingly and carefully so that their actions show how much it means to them?

Some may say that the Bible as the speaker holds it is but a book, a material thing, only a representation of the Word and therefore that the material book does not need to be handled so gently. But the eye-gate is a most important medium of instruction. What people see should not belie what they hear. Reverence for the Word of God cannot be adequately taught by abusing the Book.

Let us give The Word its due respect in every sense of the word and it may be that more of us will become better living testimonies.

ARTHUR MEYER

Grand Rapids, Mich.

"Constantly Encouraged"

To the Editor:

I look forward eagerly to receiving each issue of *UEA*. Its fine articles and editorials keep me abreast of the times. Bible prophecy seems to be fulfilled before our very eyes. Time is running out on God's time-clock and Christ's coming for His Church is likely to happen anytime. The events of our day are like those of Noah and Lot. Thank God, the evangelical Christian can be happy in the midst of it all looking for the Blessed Hope and the Redemption that "draweth nigh." I am constantly encouraged at the way in which the Gospel is going out and thousands of precious souls are being saved. God is truly giving the increase as faithful servants preach the Word.

LESTER WALKER

Quincy, Mass.

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ROMANISM'S PIED PIPER

A Gospel-eye view of the Roman Catholic Church's top propagandist—Msgr. Fulton J. Sheen

WILLIAM WARD AYER

Concluded from last issue)

ER literary protestations to the contrary notwithstanding Clare Boothe Luce's back- nd was very definitely Roman olic. By her own tacit admis- she had no real conception of doctrines of evangelical Christi- y even though she had a Baptist ster as a grandfather. Her ner was born a Roman Catholic fell away from that church, ac- ling to her statement; obviously, ever, she never became a Chris- Her father was brought into epute with her grandparents for rying a Roman Catholic and as statements indicate had little ngelical faith. "I never in all my heard Mother or Father discuss gion or counsel for or against re- us precepts," writes Mrs. Luce. far as I knew my mother never t to a Catholic church except on occasional Easter Sunday, when would say 'Let us stop in and all the beautiful flowers.'" iously the marriage was not a ess, as it ended in divorce and mother's remarriage.

is easily discoverable from isal of her famed "confessions" in all of her life Mrs. Luce er came in contact with genuine ngelical Christianity. She de- es that after twelve years of life ublic schools, where she received religious training, she was placed "High" Epicopalian boarding ol—St. Mary's at Garden City nd "as a matter of course" was firmed in the Anglican Commun- The "High" Episcopal Church eparated from Romanism by only ry thin partition, and she was re- ed into that church perfunctorily apparently without any sense the need of a Saviour or any erience of saving grace.

Ier predisposition to the form ceremony of the Roman Church evealed by the way in which she s into rhapsodies concerning the Episcopalian cathedral, the rgy and hymns.

She met her first husband, she tells us, at Dr. Harry Emerson Fosdick's church on lower Fifth Avenue—clearly she would receive no gospel there. Her only interest in Doctor Fosdick's preaching was his comments on new discoveries in astronomy, and she records: "Everybody was saying that Doctor Fosdick preached wonderfully about science versus religion; in fact he put the whole business in quite a new and optimistic light."

The basic unstableness of Mrs. Luce is manifested by her so-called searchings for truth. Delving into Freudianism (she says she was psychoanalyzed in the middle thirties), she remarks "My psychoanalyst was a soul-quack."

Again searching for truth, in Karl Marx's *Das Kapital* she thought once she had found the perfect blueprint for a happy society—having for awhile despite her possessions an uneasy feeling about the wealthy circles in which she was moving. She admits her spiritual blindness by declaring that at that time "a careful reading of the New Testament would no doubt have given me the same uneasy feeling." We would add that a careful reading and believing of the New Testament at even this late hour would turn her from semi-pagan Romanism to the truth of evangelical Christianity, and instead of having her trust in a church she would have a saving experience of the Lord Jesus Christ.

To sum up, Clare Boothe Luce before her alignment with Romanism was not even a real Protestant let alone an evangelical Christian. From a variety of social and religious searchings, excursions into Freudianism, Marxism and other forms of liberalism she came to the conclusion that the one "ism" she had been too lazy or too proud or too intolerant to investigate was Catholicism. Unfortunately, and to the shame of Protestants, she never was given an opportunity to know the Gospel of our Lord and Savior Jesus Christ.

Broken in spirit by the tragic accidental death of her daughter, she was in black despair—and then it was that, at the suggestion of an obscure Jesuit missionary who had written her persistently throughout her term in Congress and whom she had telephoned for "help" in her spiritual extremity, she met Monsignor Sheen; and he, at her own request, gave her Catholic instruction. It was the opportune moment. and the priest's kindness, ability and assurance won the heart of Clare Boothe Luce and made her a Roman Catholic.

Of this experience with Sheen she writes: "Many people are curious about Monsignor Fulton J. Sheen. I would like to satisfy their curiosity, because it always pleases me to talk about him. He was so great a friend of God's when I needed such a friend so greatly. I can tell you that it is true when it is said that in his apostolic zeal he generates both heat and light. I never knew a teacher who could be at once so patient and so unyielding, so poetic and so practical, so inventive and so orthodox."

Her appreciation of Sheen goes beyond mere admiration for a religious teacher; at times she places him in a near-supernatural light.

The conversion of Heywood Broun could not by the wildest imagination be construed as the conversion of a Protestant to Roman Catholic faith. He was plainly a typical New York newspaperman whose religious background, if any, was wispy vapors of nebulous nothings. Broun is dead and cannot defend himself against any accusation, so we feel that mercy would say simply that from a religious "nothing" he became a Roman Catholic.

Monsignor Sheen was at his best with Louis Budenz, for in him he had one brought up and schooled in

the Roman faith, one who had espoused communism with its unmoral philosophies and unsound economic schemes—aided and abetted by complete negativeness toward religion.

The philosophy of communism is basically illogical, while there is much that is logical in the Roman Catholic system; as a matter of fact, if you will accept Rome's major premise their system is undeniably logical. Biblically-minded Protestants cannot, however, accept their major premise, knowing its falseness. Catholic reasoning collapses when confronted by Holy Spirit-enlightened minds.

Budenz had written an editorial suggesting that somehow communism and catholicism might be reconciled.

"You're mistaken, you know," Sheen told Budenz at dinner sometime later. "Communism can't be reconciled to religion, because of Article 124 in the Communist constitution. But," the priest continued, "I didn't ask you here to discuss the Communist constitution. I wanted to talk to you about the Blessed Virgin."

For an hour and a half, says the article, he told the editor of some of the things he felt about the "mother of God." Nine years later (in 1945) Monsignor Sheen was called to give instruction to Louis Budenz, his wife, and all the members of his family, and thus they were returned to the Roman Catholic fold.

An enlightened Protestant is forced to ask, "To what was Budenz converted?" There is no mention of the Saviour here, no thought of atonement for sin—only an exaltation, in true Romanist fashion, of Mary, whom they paganistically call the mother of God. This is not Christian salvation but a satanic system of religion based upon the false premise of Mary's priority. This is not the faith of the New Testament!

Look magazine recently carried a story about Henry Ford II entitled "Young Henry—He Wants To Be First!" His unusual ability as a poker player is set down side-by-side with the story of his marriage to Anne McDonnell.

"The McDonnells are devout Catholics," said *Look*, "and Henry, of course, had to join the church in order to marry Anne." Young Henry seems to have been without any personal religious convictions, and the article goes on to say he was instructed by Monsignor Fulton J. Sheen and *took his first communion the morning of the wedding!* The whole procedure gives the appearance of "spiritual shot-gunnery," making religion a convenient prerequisite to conjugal love and marital experience.

Certainly there is no evidence of deep Christian conviction in the heart of the young industrialist. He did not forsake a virile Protestant faith for Romanism. Apparently he was religiously "nothing" and joined his fiancee's church as a convenience.

We emphatically reiterate that Monsignor Sheen's work is greatly overestimated and overpublicized.

Nevertheless Sheen and his like are a serious threat to nominal Protestantism, millions of whose members have little knowledge of basic Christian faith. They are fed on Sunday with sentimental and innocuous homilies treating of social themes. Often there is more than a mild denial of the fundamentals of the faith. Struggling with unprecedented moral problems, living in a world socially upset, spiritually unstable, well-meaning but weak Protestants are led to believe that Protestantism has no solid and sure footing. When as capable a logician and philosopher as Sheen comes along, speaking in quiet tones of assurance, claiming apostolic authority for his church, using the power of authority which the human mind and the soul demand in matters of religion but which has been denied by so many Protestants in our day, they are attracted to him and to the religion which he represents.

It is surprising that more Protestants do not turn to Roman Catholicism! The Roman Church with its doctrine and procedure is really a "natural" for the human heart. Deep within us is a desire that someone shall take care of our needs and problems. The rank and file of the people put their financial future and that of their dependents into the hands of an insurance company, paying regularly for an "estate" which they might not otherwise have. We want the banker to take care of our funds, the doctor to look after our health. We ask the investor to increase our savings. The intricacies of our civilization are getting so far beyond the comprehension of the multitude that we are glad to entrust whatever we have and whatever we are to specialists.

Along comes the Roman Catholic Church with its blatant and boas claims to primacy and priority ("only true representative of God earth"!), claiming an apostolic s cession to which reliable hist stubbornly objects but which rank and file do not know cannot proven; asking folks to put th souls into the care and keeping that church and its priesthood. consideration, monetary and oth wise; through confessions and p ances and faithful attendance u the mass they claim they can sa carry the soul through life and posit it at death—not in heave but in "purgatory," and then church will upon proper monet payment do its utmost to get poor purgatorial soul prayed out its predicament with the hope t it will land in heaven eventua This in the main is religion by pro but it strongly appeals to the natu heart.

While the goals of the Ro Church for the individual soul very uncertain and, to the one w has had a real experience of fa in Christ, both unsatisfactory unsavory, yet the confident cla of the church, its universality, towering institutions, its pomp, pageantry, its mastery of m psychology, its tremendous wea its ability to bide its time in ho of adversity and crush out all position in times of prosperity overwhelmingly impress multitu of unthinking and Biblical untrained people.

Only by the grace of God in midst of the modern weakness doctrinal wavering of Protesta have our churches been spared. the presence of today's possible te poral and eternal calamities, meaning of which so many Prote ants are ignoring, it is a mira that more people do not turn Romanism.

Perhaps it should be remembe that the idolized Sheen is not al gether "sheer spirit" and that p sibly he has his materialistic mo ents. He is not of the Jesuit ord as many people seem to believe, is a secular priest[1] and belongs to diocese of Iowa.

It is reported that the wife o millionaire supplied him with g

[1]Of the 40,000 Roman Catholic pri in the United States fully 80% "secular" priests who serve in paris and who do not take any vows of c tity at ordination.—L. H. Lehmann *Out of the Labyrinth* (p. 104).

(Continued on page 6)

AN EVANGELICAL LOOKS TOWARD AMSTERDAM

CARL F. H. HENRY *

HE World Council of Churches s to be instituted at Amster- dam late in August although it functioned unofficially since It is the grand dream of h leaders and its role is clear- oreshadowed in such volumes illiam Adams Brown's *Toward nited Church* and Theodore el's *The Coming Great Church.*

e impulses encouraging such a ment in the past generation been many: a sincere belief on part of some in a visible *una a* despite differing theologies, drift toward international inte- on in many areas of modern the possibilities of an interna- l political pressure force speak- for millions of people, and the for a united voice of Protest- m in view of Roman Catholic rialism and Communism.

this time of crisis the World ncil might be the voice of Christ, gain the voice of antichrist.

Theological Background

he organization and development e World Council will be fraught theological turmoil, due to the epute of optimistic liberalism humanism; the energy of the es of reconstructed liberalism; courage of neo-orthodoxy; and higher evangelicalism and in- d fundamentalism not without a e in the global ecumenial struc- . A doctrineless unity is in- ceivable.

merica, where the world's most l Protestantism thrives, is not quately represented in the plan- g for Amsterdam. The Federal ncil of Churches of Christ has en Europe and the world a dis- ted impression of American ristianity for it gives no reflec- of the millions of American ngelicals both within and with- out its ranks. The Council's leadership is disproportionately liberal. Thus in *Theology Today* Dr. Otto A. Piper remarked that Fundamentalism "is hardly represented at all in the ecumenical movement. Its numerical strength especially in the United States is so considerable and the spiritual influence of its leaders reaches such wide circles that as a result of their absence the ecumenical church obtains a completely distorted view of American Protestantism."

America's official voice in the WCC is either avowedly friendly toward left-wing liberalism or humanism or for reasons of strategy is theologically indifferent. The continental friends of Biblical theology and historic Christianity find little or no aid or comfort from America. As a result there is no strong WCC testimony to the things we most surely believe.

Place of the Gospel

The peril of the present hour is that, when the world stands at the brink of double disaster — a man-made hell on earth, and a God-made hell beyond—the supernatural Gospel of redeeming grace as evangelicalism proclaims it shall be withheld from dying men as no longer a live option. It is not so much the peril of Christian disunity, as an ecumenical unity on something less than the one true Gospel, which is our greatest fear as we contemplate the relation of evangelicalism to the present ecumenical movement. For, as the Gospel offered the only effectual antidote to Greek and Roman paganism, so today it is our one effective hope against the despotic imperialisms of Communism, Islam and Catholicism.

There is no indication that the WCC will proclaim the Biblical Gospel. Without it modern ecumenicity may become in itself a cause of disunity. Not only has the modern ecumenical movement championed a "gospel" which, since the Madras Conference of 1938, has increasingly been acknowledged as a perversion of the Christian Gospel but it still champions a concept of ecumenical unity which leaves much to be desired on the part of evangelical Christianity. Its concept of ecumenical unity is theologically vague and obscure. It still does not proclaim a sufficient doctrinal basis to make genuine ecumenical fellowship a real possibility. World Council leadership includes widely different viewpoints — ranging from continental champions of orthodoxy to neo-supernaturalism to reconstructed liberalism to unreconstructed liberalism. The position that these theological disparities are consistent with the common possession of the "essential Gospel" shows how vague and indefinite the ecumenical leaders are in the definition of that Gospel. The mood of the WCC at this point seems to be a numerical inclucivism despite theological differences, contrasted with the FCCCA's mood of a liberalist exclusivism coupled with a fundamentalist suppression. The present ideal of a world church is coupled with a doctrinal tolerance and fluidity which contrasts sharply with Biblical and historic Christianity.

Lack of Objective Authority

However, should the WCC arrive at some doctrinal minimum as a basis of fellowship on what objective authority could these doctrines be absolutized? The Roman Catholic Church appeals to the authority of the divine church as represented by the Pope. Evangelical Protestantism appeals to the divinely revealed and infallible Scriptures. The appeal to "the testimony of the Holy Spirit" provides no such authority, but only a mystical aroma for the absolutizing of arbitrarily selected ideas—once the final authority of the written Word is dismissed.

The basic weakness of the present ecumenical movement grows out of its attempt to give the world a "sure word," "a changeless gospel," while not exhibiting any adequate author-

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Excerpts from an address delivered ore a mass meeting of Conservative otists in Milwaukee, Wis., prior to the rthern Baptist Convention in that city. Henry is a member of the faculty of ler Theological Seminary.

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ity whereby this surety and changelessness can be justified.

There is no indication that the WCC is interested in a return to the Bible as the Word of God in the sense in which historic Christianity and the Reformation championed it. Hence no doctrinal position which it may affirm as the vital basis of world church union could have any claim to finality or ultimacy, for the grounds on which it is projected in the name of objectivity would be too weak to survive critical scrutiny.

Political Ecumenicity?

Furthermore, the modern ecumenical movement seriously misunderstands the Biblical concept of the Church. There is a tendency to settle for a political and organizational, rather than a spiritual, ecumenicity.

This danger is sensed in the ecumenical camp itself by a few important leaders. Emil Brunner has warned that it is a Roman Catholic mood to suppose that a unity of ecclesiastical organization and government belongs of necessity to the unity of the Church. John C. Bennett has cautioned that church union may be pressed into an actual threat to Christian unity. John A. Mackay concedes that "Biblical theology, and particularly the New Testament view of the Church do not sanction in any way the idea of a single world organization as being the most expressive visible unity of the Church."

It is this fallacious thesis, that the visible churches are identical with the true Church, which is the idol behind much modern ecumenical thinking. The true Church is not identical with the visible churches, nor with conventions, nor with denominations. Nor are accumulations of denominations the true Church nor can world councils represent the true Church. For Jesus Christ is the Lord of the true Church. It is because the lordship of Christ has been compromised in our visible churches that men dare now to speak for Him where His word has been silenced and that they dare name representatives where He has designated none. Is not such representation the essence of popery?

Let spokesmen for the World Council cease talking in the name of our Lord about man-made organization, with its vested interest (secular, material and political) and let us hear the Lord of Glory spe Let us return to His Word. Let acknowledge His rule and we sh discover anew how profound is t simple Christian fellowship based "the unity of the spirit" which many ecumenical leaders find so real and intangible in their c associations today.

* * * *

Rome's Pied Piper

(Continued from page 4)

erous amounts of money while was alive and left him an outri personal legacy of $160,000 in will. As a secular priest he is titled to spend and keep as m money as he can get.

The estimate of a former Ro Catholic priest, now thoroughly c verted to Christ but who must main nameless here, is worthy of attention. He says:

My personal analysis of Monsig Sheen's strategy is that he is taking vantage of the modernist trend Protestantism and placing himself the Catholics as the only upholders the doctrines of Christ, the Virgin B and other related doctrines. But i important to note that the Roman C olic Church is a champion of fundam talism for its own purpose; in o words, since the Pope claims to be only mouthpiece of God and since Virgin Mary is their mediatress Catholic Church is forced to uphol theory the fundamentalist teaching Christ is truly God born of a Virgin

The challenge to Protest Evangelicals is that millions American non-Catholics are be deceived. Monsignor Sheen and priests who labor with him badgering and frightening a g many Protestants into the Ro fold. Insidiously and with a su ior air they are implying that un you are a Catholic you are a C munist, or soon will be. They (slyly at times, and openly on casion) intimating that Protest are rebels against the "true chu —at best mere "negatives" wit a stable faith or a bonafide chu In reality they are planning com religious totalitarianism that destroy our religious liberty, b about collusion between church state, and turn America into chaos which has blighted Europe hundreds of years.

Protestantism must awake, come intelligent and alert. It propagate its faith and doct with a zeal greater than She Until we do awake, man our parts and consolidate our scat positions preparatory to a h stand for we may expect that R will "go marching on."

ıe EVANGELICAL NEWSFRONT

UEA Correspondence ● **RNS News Service**

NITED ACTION—

to Assist in ıcement of DPs

SHINGTON, D. C.—The Nation- ssociation of Evangelicals will vangelicals in placement of ean Displaced Persons under the . law passed by the Congress. nove will be in charge of Dr. W. Taylor, NAE Secretary of : Affairs, and be handled through Washington office.

Taylor in announcing the new gement said: "Whereas the Na- Catholic Welfare Conference and ewish Agencies have manifested interest and apparently have considerable preparation to care heir co-religionists when DPs are ted to this country, Protestant izations seem to have been lax. nference with the State Depart- Displaced Persons Section, re- that as soon as the new three- Commission is set up to coordi- the entrance of 200,000 DPs into country, they will cooperate with nized agencies in America in the ment of DPs.

Ps will be selected abroad on the of placements or opportunities able to house and occupy any d number of persons," stated Dr. or. "We would, therefore, encour- Protestant families, groups or or- ations to ascertain at once the rtunities that may exist to receive laced Persons. Invitations to re- them may be issued by persons, ps of persons or organizations. invitations should specify: First, name of the person or group that suing the invitation together with ess; Second, the nationality, re- us faith, occupation of the person persons desired. If possible state uage preference. If it possible to ive DPs as entire families specify fact giving profession of faith."

desirable, this information may cleared through denominational lquarters to the National Associa- of Evangelicals.

ker Attends YFC Beatenberg Conference

HICAGO—Dr. Rutherford L. Deck- epresenting the National Associa- of Evangelicals, is among 250 of- l delegates from the United States nding the World Congress on ngelism at Beatenberg, Switzer- . The Congress has been called by th for Christ International and is ected to draw an estimated 500 gates from all parts of the globe. Decker left on July 30 on the *en Mary* from New York City will return the last week in ust.

Dr. Torrey M. Johnson of Chicago, president of Youth for Christ International, is directing the sessions as the task of world evangelization is discussed. Seminars on the place of radio, transportation, literature, education, missions, youth and other phases as regards world evangelization are on the program.

In four years, 1,400 Youth for Christ rallies have sprung up in the United States and Canada. Five hundred other rallies now exist in fifty-one foreign lands. During the past twelve months, ten Youth for Christ Gospel Teams traveled to twenty-six countries, winning thousands of young people to Christ and getting Youth for Christ started in many new places.

Following the Congress at Beatenberg, eight Gospel teams will fan out through Europe and conduct 130 rallies in sixty-six cities in three weeks time.

Dr. Decker will also attend the International conference of Evangelicals at Clareins, Switzerland and be an observer in the meetings of the World Council of Churches in Amsterdam.

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CARE Packages to Berlin

The War Relief Commission of the National Association of Evangelicals announces that there will be an increase of $2.50 to the cost of providing CARE packages to residents of Berlin. This is due to the additional cost of transportation by air lift from Frankfurt to Berlin. Berlin CARE packages now cost $12.50.

—PUBLIC AFFAIRS—

Pennsylvania Closes Schools to Religion

HARRISBURG, Pa.—Revolutionary rulings concerning religion and the public schools were made recently by the State Department of Justice. Although Bible reading without comment will be permitted all Bible study in school buildings must cease.

Under the opinion public school buildings may not be used for religious instruction or religious services by anyone, or by groups, including public school pupils, at any time.

While "released time" religious education may be permitted in Pennsylvania communities, providing it conforms to state and federal laws, no school authority is allowed to dismiss school sessions at earlier hours to permit attendance at "released time" programs.

The public schools may include in their curricula a study of "the development of religion" or "church history" as a part of the general course if taught objectively by a public school teacher.

Majority of DPs Roman Catholics

NEW YORK—(RNS)—Msgr. Eugene A. Loftus of Buffalo, N. Y., who arrived here after a six weeks' tour of displaced persons camps in Europe, declared that between fifty-seven and sixty per cent of the inmates of DP camps in Germany, Austria and Italy who are eligible to emigrate to the USA are Roman Catholics.

He said the displaced persons' bill, which will admit 205,000 refugees to this country, does not discriminate against Catholics. When President Truman signed the measure in June he called it "flagrantly discriminatory" against Catholics and Jews.

Brooklyn Suit May Halt "Released Time"

BROOKLYN, N. Y.—Two Brooklyn parents have brought suit in Supreme Court here to force the Board of Education and the State Commissioner of Education to halt religious instruction in New York public schools during regular school hours.

The parents are Tessim Zorach and Mrs. Esta Gluck. Their case is the first court test in this area of whether the U. S. Supreme Court decision banning religious education in the public schools of Champaign, Ill., applies to a released-time program carried on in New York.

Zorach and Mrs. Gluck charged in

(Continued on page 10)

UEA EDITORIAL

PAINE:

Facing Facts in Love

I.

As stated in our last number, the National Association of Evangelicals set out in the beginning to follow the policy of not attacking persons and organizations even though we might, in raising a positive witness to the truth, bring into sharp focus from time to time the error of this or that definite person or organization. We were talking principally in our last article concerning the NAE's attitude toward the Federal Council of Churches, an organization whose members we should love even as we hate what we deem sincerely to be their apostasy and error.

Perhaps no one will deny that our attitude toward our brethren of the American Council of Christian Churches should at least be just as careful and circumspect as our attitude toward the Federal Council. But from the start this principle has been rather definitely affected by a very practical consideration. This was simply the fact that from our very genesis at St. Louis, we found ourselves the target of some pointed, emphatic, and oft-repeated criticism from the American Council spokesmen.

We might have known that this would be the case, for we already knew that they had no objections to an avowed dialectical approach. And we certainly knew that they would not approve of our not adopting this same principal procedure. But the NAE in disowning the polemical approach with the Federal Council should have been careful to avoid the same with reference to our fellow evangelicals of the American Council.

II.

Be it said that efforts were made on the part of the Board to eliminate the "fireworks" on the part of NAE scribes as soon as it was perceived that such were being used. Typical of such efforts was an action by the Board of Administration on April 13, 1944, declaring,

> It is the editorial policy of *United Evangelical Action* that we do not under any circumstances, no matter how sorely provoked, reply to any further attacks of the *Christian Beacon* unless such proposed reply is first submitted by mail to all the members of the Board of Administration and the written approval of three-fourths of the members of said Board is obtained thereto.

The intended outcome of these actions by the Board of the NAE was that there should be in the columns of *United Evangelical Action* only a most limited discussion, or practically none, of the differences between us and the American Council. That is a pretty rigorous regimen for people in this land of free speech, and who shall say that it was meticulously observed? Articles regarding our differences appeared betimes, some in amiable vein and others partaking a degree of fire, at least in this writer's humble judgment.

Finally it began to dawn upon the NAE's Board that by practically banning all discussion in this area designated as "off limits," we might conceivably be performing no service to the cause of good feeling between our two evangelical groups. Might it not be more wholesome to take careful precautions that all such discussion should demonstrate a spirit of brotherliness and an absence of gall and wormwood and then let it go? Was there no middle ground between attacking the American Council and keeping utter silence on these things?

III.

It seemed that with the Lord's help and warmed by divine love for our differing brethren, we certainly could find that middle ground of amicable and objective discussion. In other words, although both the NAE and the American Council are evangelical, the same principles of discussion should apply as in the case of our differences with the Federal Council of Churches.

Accordingly the Board of Administration at one of its sessions at the recent Chicago convention (May 6, 1948) crystallized its thinking in the matter thus:

> Voted that the Board of Administration go on record as being in favor of allowing comment in our official literature concerning the differences between the stand of the NAE and those of organizations like the Federal Council of Churches and the American Council of Churches provided that every editorial or article touching either primarily or incidentally upon such matters must prior to its publication have been approved by the Committee on Publications and cleared specifically with reference at least to the following criteria:
>
> Objectively — Is it coldly analytical, avoiding ranting? Is it addressed primarily to basic issues, as little as possible to persons and/or agencies?
>
> Does it avoid impugning motives and methods? Does it avoid complaining of improper handling and treatment?
>
> Does it avoid seeming to be retaliatory in its motivation?

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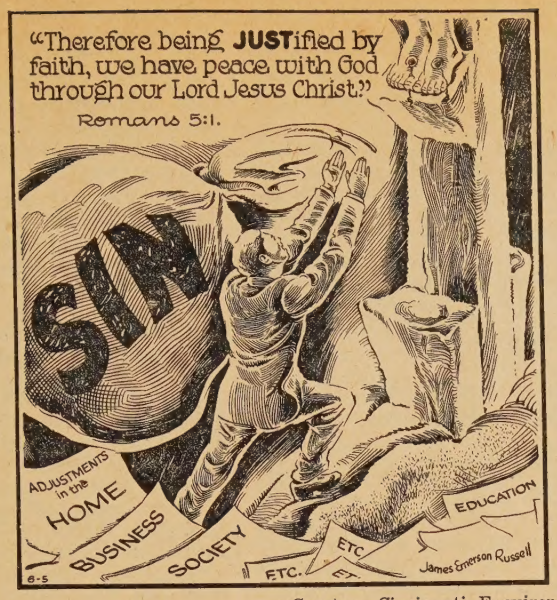

Courtesy Cincinnati Enquirer

Life's Major Ad - JUST - ment

international diplomatic conferences have been accompanied by great cargoes of Bourbon and other "choice varieties" of liquor. Now the UN meets in an atmosphere of mahogany bars and clinking glasses. Like the kings and princes of old, "They have erred through wine, and through strong drink are out of the way; they err in vision, they stumble in judgment." How long will we continue to trust such muddleheads to run the affairs of the world?

* * * *

George Washington Robnett of the Church League of America recently participated in a debate in one of Chicago's leading clubs. The subject "Is Communism being taught in our schools?" Taking the affirmative role Mr. Robnett read numerous excerpts from widely-used textbooks showing that great emphasis is being laid on Communist goals (1) by calling for a "new social order" and otherwise advocating change of our existing system; and (2) by a studied attempt to undermine and discredit private capitalism and ownership of property. He also said that he had been unable to find a single textbook used in the so-called social science studies (1) that took a positive position on our nation as a Republic; (2) that defended the American private enterprise system; or (3) that advocates the preservation of our national sovereignty.

The old Negro preacher in the deep South who prayed this prayer was not too far off in his estimate of what is needed by the ministry of thousands of dead churches throughout the nation: "Lawd, give Thy servant dis mawnin' de eye ob de eagle and de wisdom ob de owl; connect his soul wid de gospel telefome in de central skies; 'luminate his brow wid de sun ob hebben; saturate his heart wid de love ob de people; turpentine his 'magination; grease his lips wid 'possum oil; loosen him wid de sledge hammer ob Thy power; 'lectrify his brain wid de lightnin' of Thy Word; put 'petual motion in his arms; fill him plumb full ob de dynomite ob glory; 'noint him all ober wif de kerosene oil ob salvation and sot him on fire! Amen!"

* * * *

There is a common tendency among the unthinking to condemn all controversy in the interests of peace and unity. The Holy Scriptures recognize the place of a right kind of controversy—in the conflict of right and wrong. Consider the story of Cain and Abel, Pharaoh and Moses, the Canaanites and Joshua, the Philistines and David, Sanballat and Nehemiah. Consider the Son of Man and the Pharisees in the days of His public ministry. Read the sixth, seventh and eighth chapters of John's Gospel, the Acts of Apostles and the exhortations of the Epistles. It is either controversy with the powers of darkness, or compromise with them, or silence that gives consent that they may have their way.

* * * *

The Methodist Church has much to say these days about the union of Christendom in a vast ecumenical church. It should be noted, however, that "liberalism" in that denomination has driven many of its former members out of its membership. Dr. Robert P. Shuler, speaking before a large audience recently, asked all those who had once belonged to the Methodist Church or were reared in the Methodist Church to lift their hands. A vast number responded. The audience was largely composed of Nazarenes, Free Methodists, and members of the Church of God, the Assemblies of God and the Church of the Four-square Gospel. It is estimated that more than a million "conservative" Methodists have been driven from the mother church in the past two decades.

UEA OPINION

Public Affairs

(Continued from page 7)

their complaint that released-time, which has been in effect in New York City for the past seven years, had resulted in "exercise of pressure and coercion upon parents and children to secure attendance by the children for religious instruction."

RADIO

Released-Time Teaching Held Legal in Kentucky

FRANKFORT, Ky.—(RNS)—Public school pupils can be excused for religious instruction outside the school without violating the United States Supreme Court's ruling on the subject. This opinion was expressed here by Owen Keller, assistant attorney general of Kentucky.

Keller's opinion was given at the request of Russell E. Bridges, superintendent of City schools at Fort Thomas, in northern Kentucky and near Cincinnati.

Under Kentucky law, such opinions from the attorney general's office have the force of law until overruled by a court of qualified jurisdiction.

NAE Gets Radio Time In Southwestern Area

FRESNO, Calif.—The beginning of a series of radio broadcasts under the auspices of the Southwest Area of the National Association of Evangelicals over KYNO Fresno and KRDU Dinuba features Dr. Hyman Appelman as speaker and Bob Bowman, formerly of the "Haven of Rest" broadcast, as vocalist.

These broadcasts are on sustaining time and will acquaint large numbers of listeners concerning the work of the NAE in this area. Dr. Henry E. Hedrick, area director, speaks for the NAE.

New Manila Station Begins Broadcasting

MANILA, P. I.—The Far Eastern Broadcasting Company's new Radio Station KZAS is on the air. The first broadcast was aired June 4 and "The AIR-way of Salvation" is rapidly approaching efficiency.

There are now forty missionaries and technicians in the Christian Radio City near Manila—fourteen full-time staff members.

Thus another link is forged in the world-belting system of evangelical missionary radio stations which began with the erection of Radio Station HCJB, "The Voice of the Andes," at Quito, Ecuador.

Assemblies of God Plan National Radio Seminar

SPRINGFIELD, Mo.—The Radio Department of the General Council of the Assemblies of God has announced plans for a national Radio Seminar at the Central Bible Institute and Seminary here, September 7, 8 and 9. An intensive short course in radio will be offered to those interested in Gospel broadcasting, regardless of denomination. Pastors, radio preachers, program producers, missionaries and others who are engaged in or interested in radio for evangelism, Bible teaching or missionary broadcasting will find valuable instruction in this Seminar.

Various phases of broadcasting will be dealt with in the Seminar sessions. Included will be programming, production, music for Gospel broadcasting, station relations, religious radio for children, transcription work-shop, and other interesting phases. Prominent men associated with the radio industry will appear as lecturers and instructors during the Seminar.

New Orleans Church on Three Radio Stations

NEW ORLEANS, La.—One of the few churches in the nation broadcasting all of its Sunday services is First Baptist Church here. Dr. J. D. Grey's morning sermons are broadcast over Stations WSMB and WJMR, both AM stations. The evening services are broadcast over New Orleans' first FM station, WRCM. It is estimated that there are 50,000 new FM receiving sets in the area.

The pastor and the church feel that the per capita cost of giving out the Gospel by means of the radio is very negligable and the cost is justified. Beginning last May the church found it necessary to have two morning services to accommodate the crowds. There is a plan on foot to inaugurate a radio program to be aired every day in the week.

Texas Baptists to Launch FM Net

DALLAS, Texas—(RNS)—Something new for Texas, a religious Frequency Modulation radio network, is getting started.

The first of eight stations in the network promoted by the Baptist General Convention of Texas, has gone on the air. It is KMHB, owned by Mary Hardin-Baylor College at Belton. The station is broadcasting with 15,000 watts on a probationary ninety-day period preliminary to getting a full Federal Communications Commission license.

Dr. R. Alton Reed, director of radio activities for the General Convention, has been working up the network since May, 1947. He estimated that "fifteen to eighteen months" would be required to get the rest of the stations on the air because of technical, building and financial problems.

EVANGELISM

Railroaders Expand Their Organization

MINNEAPOLIS, Minn.—The National Railroad Evangelistic Association closed its 1948 Convention in Wesley Methodist Church, here recently, with a record attendance. Evangelistic services were conducted each evening and several noon-day shop meetings.

Two field men were appointed to represent the Association as field evangelists: Dr. L. P. Driskell, ex-railroad man, Sanford, Fla., territory of the Mississippi river; and Joseph T. Larson, ex-railroad man, for many years an evangelist, Den Colo., states west of the Mississi

The official publication, *The R road Evangelist* edited and publis by the founder, Luther S. Harkey Sanford, Fla., last year almost dou its circulation.

Mr. Edward P. Parry locomo engineer, Joliet, Ill, was unanimo re-elected as president for anot year. The next annual convention be at Sanford, Florida, in March 19

Gideons to Purchase Bibles for New Army

SAN FRANCISCO—The purchase 500,000 Bibles to supply the new pea time army was authorized at the 4 annual convention here of the Gide International.

More than 1,000 delegates and v tors from thirty-two states and Can attended the five-day sessions.

Since its founding in 1898, it v disclosed, the organization has dis buted 2,809,397 Bibles throughout United States, 3,376,328 youth Tes ments, and 9,678,984 military Tes ments.

According to a report by the out ing president—Ren Miller of Chicag five million more Testaments h been ordered for distribution to you

Gideon Bibles are supplied w funds collected by church and ot religious organizations.

"Increased demand for hotel Bib and youth Testaments show grea interest in our program and prese us with a challenge we must me Fred R. Sacher of New York told delegates.

New officers elected at the conv tion were O. P. Goldsmith, Houst Texas, president; Robert Van Kamp Chicago, vice president; Miss Ne Dewar, Chicago, secretary.

DENOMINATIONS

USA Presbyterians Show Large Membership Gain

PHILADELPHIA—Total memb ship of the Presbyterian Church in USA stands at 2,274,294—largest the history of organized Presbyteri ism in America—according to an nouncement here by the Office the General Assembly.

Membership figures for the ni month period between April 1—D 31, 1947, showed a net gain of 39,4 the announcement said. The numb of new communicant members add to Church rolls was placed at 78,1

Contributions made to the Chur during the nine-month period amou ed to $64,872,688, an increase in t proportion of giving over the prece ing year.

Montana Assemblies In Largest Meeting

MISSOULA, Mont.—The largest tendance in the history of the Monta District Council of the Assemblies God was recorded at its thirteen annual session July 1-11. The n

ier Bible Campgrounds on the o n fork of the Flathead River was scene of the gathering.

v. Currell Muirhead of Great Falls elected Superintendent. Rev. Lyle Spradley continues as secretary-surer. District presbyters are Rev. . Jones, Rev. Joe C. Burkey, Rev. l Dalton, Rev. D. R. Miller, Rev. I. Jackson and Rev. M. Dormeir. Eugene A. Born was elected r of *The Treasure State News.*

1,500 attended the meetings. orts indicated that there are fifty- assemblies cooperating in the nization. Seventy ordained minis- thirty-seven licensed ministers twenty-nine licensed exhorters enrolled. Six new church buildings under construction. Nearly $35,000 given to missionary and other ral church work during the past .

thren Churches to leet at Winona Lake

INONA LAKE, Ind.—The fifty- h annual conference of the Na- al Fellowship of Brethren Church- vill be held here August 30—Sep- ber 5. Sessions will be held in the ona Lake Auditorium.

mong the leading speakers will Louis S. Bauman, Robert Ashman, A. Ogden, C. S. Zimmerman, Paul man, William Steffler, Arnold igbaum, Ralph Colborn, Russell nard and John Aeby. Robert Cul- will deliver lectures each day on general theme, "The Summit of Testament Prophecy—Isaiah's Pre- ion of the Career of the Servant of vah".

rethren organizations which will e special programs during the con- nce are: The Ministerial Fellow- , Women's Missionary Council, men's Fellowship, Sisterhood of ry and Martha, Brethren Boys' , Brethren Home Missions Coun- National Radio Hour, Brethren eign Missionary Society and Grace ological Seminary.

vent Christians Hold Annual Meet

LAINVILLE, Conn.—The Advent istian General Conference of erica met here recently. It was the gest delegate body ever to meet in eral conference session.

rogress was made looking toward co-ordination of the denomination's eign mission work and toward ging about a closer relationship of churches with the conference in matter of calling pastors. An ease in salary for ministers was ommended. There being a shortage astors to properly care for church- a call was sounded for capable ng men to commit themselves to work of the ministry. The Con- nce sensed the need for a deepening spiritual experience and urged its ple to seek a closer walk with God.

ventist Bodies May Merge Soon

EW BRITAIN, Conn.—Merger of Life and Advent Union with the vent Christian Church was advocated by Dorothy Dotzauer Lockward, editor of *The Herald of Life,* official organ of the Union, in its July issue.

The Life and Advent Union was formed some eighty-five years ago to do a work similar to that of the Advent Christian Church. While there were differences which at that time seemed insuperable the passing of the years has demonstrated that the two bodies should be one. For many years there has been fellowship between ministers. On the China mission field there is full unity.

The editorial stated that "the greatest forward step the Life and Advent Union could take would be to apply for membership in the Advent Christian General Conference of America as a conference . . . . In this way the Union would keep its identity and its mode of government and at the same time be a part of the Advent Christian denomination." Both bodies observe the Christian Sabbath and are in no way to be confused with the Seventh-day Adventists.

Eight Nations in Mennonite Meeting

GOSHEN, Ind.—The fourth World Mennonite Conference was held here August 3-5 and at Newton, Kansas, August 7-10, the two gatherings constituting a single conference. Eight nations were represented.

A wide range program was devoted to such subjects as Mennonite relief, world-wide missions, refugee resettlement, Mennonite institutions, nonconformity to the world, the peace testimony, young peoples work and Christian education. There were many illustrative exhibits.

The first such conference was held in Switzerland in 1925 to commemorate the four hundredth anniversary of the Mennonite Church. The second took place in Danzig in 1930 and dealt mainly with the problem of helping the Mennonite refugees who had just come from Russia. The last one in 1936, was held in Amsterdam, partly in commemoration of Menno Simon's conversion.

—EDUCATION—

Montreat College Returns to Denominational Control

MONTREAT, N. C.—In line with the request of the 1948 General Assembly of the Presbyterian Church (US) that Montreat College be returned to the control of the church, the directors of the college have voted unanimously to take this step.

Directors of the Mountain Retreat Association made plans for the $780,000 financial campaign for Montreat, which will provide for the completion of the hotel and other capital improvements. These plans will be completed in August. The new cafeteria was opened the day of the meeting, and the directors were the first to be served in it. Approximately 700 persons can be seated in the new dining room.

Five new members of the college and high school faculty have been elected, according to President J. Rupert McGregor, and the enrollment for

"White Already To Harvest"

136 Japanese converted in Shinjuku at a street meeting conducted last month by Chaplain Leonard Sweet — a Gordon Alumnus.

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Moody Sends Out Fifty Missioners

CHICAGO—More than fifty prospective missionaries to foreign countries will be among the 138 Moody Bible Institute students to be graduated August 5 in ceremonies at Moody Memorial Church. They will join the ranks of more than 2,000 other Moody alumni scattered on foreign mission fields over the world, including 128 new missionaries who sailed last year.

The graduates present a cosmopolitan group from thirty states and Hawaii, Brazil, and Canada, representing seventeen of the sixty-five different denominations found at the Institute. Besides missionaries, they plan to become pastors, home mission workers, music directors, and other types of Christian leaders.

New Bible Institute To Open in Illinois

MOLINE, Ill.—Truth and Life Bible Institute will open here September 13 in rooms provided by the Moline YWCA. Dr. J. W. McGlathery of Davenport, Ia., is president. In its beginnings it will draw largely on the Quad-City area for evening Bible classes.

The launching of the new school is the result of much prayer and repeated meetings since October 1947.

The Board of Directors consists of I. B. Gilbert, chairman; K. N. Peterson, vice chairman; Hugo Wolff, secretary; F. Dale Wilson, treasurer; Blair Quick, J. W. McGlathery, Ray Schulenburg, J. R. Strombeck and K. T. Romig.

TLBI will have regular radio broadcasts over Station KSTT, Davenport.

Lutherans Plan Christian School For Deaf Children

NEW YORK—(RNS)—A Christian school for deaf children is planned here by The Lutheran Friends of the Deaf, Inc., a newly-incorporated organization set up by the Missouri Lutheran Synod to finance the project.

The school will be located at Muttontown, Long Island, on a thirty-five-acre property which includes a three-story, forty-room, fireproof building and a group of cottages which will be converted into a workshop and playrooms.

Sunday School Is Crime Preventer

NEW YORK. — National Sunday School Week, September 19 to 26, initiated and sponsored by the American Lutheran Publicity Bureau, has received a communication from J. Edgar Hoover, director of the Federal Bureau of Investigation.

Mr. Hoover writes: "I am of the opinion that one of the finest goals that could be attained during National Sunday School Week would be for each individual throughout the United States to solemnly resolve to regularly attend Sunday School. Such attendance is indeed a vital factor in this Nation's crime prevention program. If we are to get down to the fundamentals in approaching the problem of crime, it is necessary to begin to build the spiritual structure of the child in the cradle. Our Sunday Schools are not sending forth children who easily succumb to the life wrecking temptations, instead the boys and girls who have gone to Sunday School find themselves well prepared for the entire span of life."

School Last Barrier Against Delinquency

OXFORD, O.—"The school is the last hope, the last barrier, in our fight to stop the increase in juvenile delinquency," said A. E. Ostholhoff, head of the FBI in the Cincinnati district, speaking before the fifth annual conference of classroom teachers at Miami University here.

"The home has failed and many children do not have the beneficial effect of church and Sunday school. The school is the final medium."

"Children should learn that transgression of our laws is not a violation of a set of arbitrary rules suddenly thrust upon them. They should learn that these rules were founded in the Ten Commandments and that they represent the moral code of our civilization," the FBI agent declared.

Ostholhoff assailed what he called "a national indifference to evil," an attitude which he said is absorbed by children.

He said there were 1,665,110 serious crimes in the United States in 1947 and that a major crime occurs once every 19 seconds.

Plan Baptist Day School in Arizona

PHOENIX, Ariz.—(RNS)—A kindergarten and elementary school will be opened by the North Phoenix Baptist church here in September.

According to Rev. T. Arthur Sprol

AGENTS WANTED
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r, it will be the first Baptist ntary school in Arizona. The l will give regular public school uction plus courses in Bible.
ery teacher in the school will have lege degree and will be an active st, the minister said. Teachers' ies will be paid from tuition fees. es will be limited to 25 stu- so that each one can be given nal attention.

nerans Promoting nristian Day Schools

. LOUIS, Mo.—In a workshop on oom Christian Day schools held iver Forest, Ill., July 19-23, the ouri Lutheran Synod moved to- a revival of such schools.
lliam A. Kramer, the denomina- s assistant secretary of schools, is of the leaders behind the move- to resurrect the one-room school small congregations.
e project is part of a campaign ave 50 per cent of Missouri Synod ren in parochial schools by 1952.

OVIDENCE, R. I.—A second estant Day School in Rhode Island be opened next fall by St. Paul's gelical Lutheran church here, it announced by the Rev. Karl sser, pastor.
stor Graesser, who headed a com- ee which studied the possible ex- ion of the Missouri Lutheran d's school system a year ago, said St. Paul's Christian Day School d open with nursery and kinder- en grades.
Matthew's Evangelical Lutheran ch in nearby Pawtucket establish- he Pawtaucket Christian Day ol last September.

sbyterians Aid arochial School

TROIT, Mich.—(RNS)—A gift of 0 has been received by Detroit eran High School from Immanuel byterian church here. A letter ac- panying the unsolicited check ex- ed the wish that "it may be used od advantage in carrying on your and also to the Glory of our "
cording to Dr. Albert J. Lindsay, ster of Immanuel Presbyterian ch, his parish has taken a particu- nterest in Christian education and s to further the efforts of the Protestant religious secondary l in Detroit by the contribution. troit Lutheran High School has completed its second year of tion under the sponsorship of Lutheran Church-Missouri Synod.

MISSIONS

0 Missionaries Work or Christian Alliance

NONA LAKE, Ind.—(RNS)— ty-five hundred missionaries are rk for the Christian and Mission- Alliance, it was reported at the 's convention here. The mission- are located in 21 areas of the
eipts for foreign missions dur- he past year were $1,550,032, the ntion was told.

The Alliance—which has about 1,000 member churches in the U. S. and Canada—has 2,000 students in Bible schools at Nyack, N. Y., Seattle, Wash., St. Paul, Minn., and Regina, Canada.

Plan Expansion of Aviation Missions

WINONA LAKE, Ind.—(RNS)—Plans for the expansion of foreign mission work through the use of airplanes were outlined here during a three-day meeting of the World Missionary Aviation Conference, an organization formed last May.

Coordination of missionary flights was discussed, with delegates declaring that aircraft being used by the Assemblies of God, the Lutheran World Federation, the Swedish Missionary Society and other groups would eventually become part of a worldwide "chain" of air transportation.

It was reported that between twenty and twenty-five Protestant mission

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boards now use airplanes in connection with their activities.

Dr. Ralph P. Hanson of the Evangelical Mission Covenant Church of America was elected president of the conference. Rev. Paul ("Flying Paul") Hartford, president of Victory Sky Pilots, Inc., was named executive secretary-treasurer.

Springfield Entertains Hundred Missionaries

SPRINGFIELD, Mo.—Over one hundred missionaries from around the world were in attendance at the Missionary Conference at the Assemblies of God at Central Bible Institute here June 9 to 13.

Three days of the Conference were devoted to seminar sessions, one day was given to personal interviews and on the final day, Sunday, a great United Missionary Rally was held in conjunction with the Christian Deaf Fellowship which was holding its biennial national convention at Central Bible Institute during the same period.

The Conference proved to be of great value in formulating some needed missionary policies and in securing a better understanding by the missionaries of the work that is carried on by the Foreign Missions Department of the Assemblies of God.

Bible Society of Brazil Formed

NEW YORK—(RNS)—More than 3,000 persons attended a ceremony in the First Baptist church of Rio De Janeiro which inaugurated the Bible Society of Brazil, it was announced here by the American Bible Society.

The new group was said to be the culmination of more than 110 years of Bible work by both the American and British Bible Societies in Brazil.

Rev. Egmont Machado Krische of the Episcopal Church of Brazil, was elected secretary of the Society.

YOUTH

Five Thousand at Pilgrim Youth Meet

SPRINGFIELD, O.—The first National Youth Convention of the Pilgrim Holiness Church drew five thousand people June 23-27 at the Spring Grove campground here. The gathering represented months of planning by Rev. Paul F. Elliott, national youth secretary, and his organization.

Among the leading speakers were Rev. Paul W. Thomas, Evangelist S. I. Emery, Rev. L. W. Sturk, Rev. William R. Neff, Rev. R. A. Beltz, Rev. R. G. Flexon, Rev. R. C. Hawkins, Rev. L. R. Roberts, Rev. Lundy Hill and Dr. H. N. Cochenour. J. Byron Crouse was in charge of the music.

The majority of the large crowds were under thirty-six years of age. They came from all parts of the United States and Canada. Hundreds sought victory in pardon and cleansing and on the closing day 150 young people gave witness to the divine call to the home and foreign mission fields.

College Students Are "Briefed" for Service

HOLLYWOOD, Calif.—The an briefing conference of the Fellow of the Burning Heart will be at Forest Home, sixteen miles a Redlands in the heart of the San nardino mountains, August 28— tember 6.

This gathering will consist of dreds of college and university dents who pledge themselves to "expendable in carrying the Go to the campuses of the nation. C tian strategists who will direct thinking this year are Dr. L. D Cowie, Dr. Louis H. Evans, Dr Christie Innes, Miss Henrietta Mo Dr. Robert B. Munger and Dr. Wi M. Smith.

Three goals will integrate the conference: (1) *Enlistment:* Ur all Christian youth to an all-out mitment to Christ; (2) *Tact* Planting the Cross on college puses through militant self-perpet ing cells of Christian youth; and *World Evangelization:* A serious cing of personal obligation to the perate need in other lands.

YFC Planning Larger World-wide Program

WINONA LAKE, Ind.—Youth Christ in convention here ado a budget of $872,000, prepared to forty Gospel teams to forty-six for countries, completed final details the World Congress on Evangelis Beatenberg, Switzerland, from Au 10 - 22, and elected as president Robert A. Cook, thirty-six year director of Chicagoland Youth Christ.

Dr. Frank Phillips of Chic executive vice president, reporte twenty per cent increase in ra during the past twelve months. Y for Christ International now emp seventeen full-time evangelists, 136 leaders working full-time thr North America.

So enthused were the delegates directors that within forty minut total of $815,000 of the budget 1948-49 was pledged.

Other elected officers are the fol ing: First Vice President — William Graham, Montreat, N. Secretary — Edward T. Darling, troit, Mich.; Treasurer — Williar Bond, Washington, D. C.; World retary — Rev. Robert Evans, cago, Illinois.

Regional Vice Presidents named clude the following: Pacific Northv Joe Weatherly, Portland, Ore.; Pa Southwest — Roy McKeown, Angeles, Calif.; North Centra George M. Wilson, Minneapolis, M Upper Central — Cedric Sears, C go, Illinois; Central — Al Mets Kansas City, Mo.; Eastern — W Smyth, Philadelphia, Penna. Gr Lakes — Edward T. Darling, Det Mich.; Southeastern — Don Mott lando; Eastern Canada — Evon ley, Brantford, Ontario; Western C da — Watson Argue, Winnipeg, M toba.

Ten world vice presidents were named.

Torrey M. Johnson of Chicago, ıg president who has led this ment in its first four years as an ıational organization, was named : Board of Directors. Johnson will ıveling extensively for Youth for t. Others on the Executive Board Dr. Frank Phillips, Chicago; Cy on, Des Moines, Iowa; Cedric , Chicago; George Wilson, ɜapolis, Minn. and the four main rs.

ɜ five inspirational and devotional ɜes held daily resulted in 485 ons for salvation, consecration nissionary service. Added to this a thrilling missionary response Friday evening, July 16, when young people filled the front of Sunday Tabernacle in response e missionary call by Dr. Oswald nith of Toronto.

kee Stadium Scene f 1,100 Conversions

:W YORK.—The Word of Life wship, directed by Jack Wyrtzen, the largest Gospel meeting of ıistory, June 21 at Yankee ıum. It marked the eighth anniıry of the Word of Life Hour. ɜven hundred signed decisions for ; Christ marked the climax of a ce that continued more than four s. There came successive waves sponse to a straight salvation inion. The invitation continued more an hour and was difficult to inate as new groups filed across ɔall diamond to the speaker's plat-

e accumulated impact of salvation monies had prepared the way for a le and powerful Bible message on New Birth" by Jack Wyrtzen. ıg many who testified from varivalks of life were Gil Dodds, the ng Parson"; Glenn Wagner, formotball star; Herbert Murata, conted Japanese Buddhist; Baldwin , Chinese scholar; Walter Haman, er body-guard to the President of Jnited States.

choir of several thousand voices led by Carlton Booth.

Photographers ɔot "Dave" Evans

ɔCHESTER, N. Y.—At a giant h Rally at the True Memorial ist Church of Rochester, N. H., tly, photographers from *Life* ızine were present to photograph rally, and particularly to make res of Rev. David J. Evans, ıs he gave his unique lecture ıe "Physical, Mental, Moral, and tual Development of Youth", illusd by weight-lifting and acrobatic nstrations.

the past two years "Dave" s, as he is popularly known, has ın amazing ministry with young e from coast to coast. In addition wide evangelistic ministry in God has wonderfully blessed, s also had the privilege of speakɔ 45,000 high school students in own assemblies. At these proɜ where Protestants, Catholics Jews have been assembled one ɔeen constantly amazed by nthusiastic response and apıtion shown by students and

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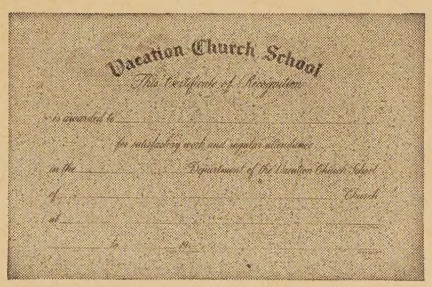

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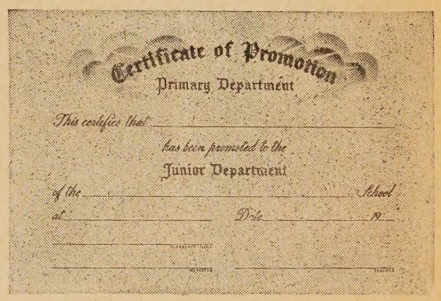

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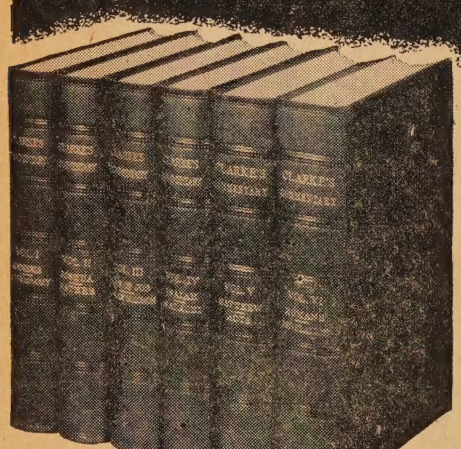

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PERSONALIA

R. Fuller Jaudon, missionary tor of Tabernacle Baptist Church, I sas City, Mo., has been elected p dent of the Missouri Southern Ba Premillenial Fellowship.

Robert S. Marsden, general secre of the Committees of Home and eign Missions of the Orthodox Pre terian Church, has resigned to bec executive secretary of Westmin Theological Seminary.

Raphael H. Miller has resigne editor of *The Christian Evangeli* national weekly of the Disciple Christ. He will be succeeded by Lin D. Cartwright, formerly edit secretary of the Christian Boar Publication.

Daniel Nelson, director of China lief for the Lutheran World Fed tion, was killed July 15 in the cras a flying boat near Honkong.

James A. Pollock, minister Eleventh United Presbyterian Chu Pittsburgh, Pa., has been named ch man of the committee which will di the denomination's four-year e gelistic crusade.

Glenn L. Archer, dean of Wash University Law School, Topeka, K has been appointed executive secre of Protestants and other Ameri United for Separation of Church State. He succeeds Dr. J. M. Daw head of the Baptist Joint Comm on Public Relations, who has serving as acting secretary.

Stephen S. White has succeeded D. Shelby Corlett as editor of *Herald of Holiness,* official orga the Church of the Nazarene. Dr. W came to his new duties from Nazarene Theological Seminary.

F. Carlton Booth is directing music in a unique campaign in missionary centers of the Africa land Mission with Ralph Davis and ward Ferrin.

Argye M. Briggs of Bartlesv Okla., has won the $5,000 Chris Fiction Award of the Wm. B. E mans Publishing Company with manuscript, "Root Out of Ground". Mrs. Briggs is the wif Preston P. Briggs , an oilfield engi and has three children. Her book will be published October 1.

A. S. Hill of Seattle, Wash., been elected general church treas director of finance and general se tary of conference claimants for Free Methodist Church of N America.